848 623 /178/ the cabildo until she names the father of her child. If he is an unmarried young man, he must marry the girl. A married man, however, is beaten by the cabildo. He does not need to make support payments. It is different if a married man has no 842 children. In this case the wife is regarded in principle as the one 848 at fault. He may then have a child by an unmarried girl without 837 being punished. He simply explains to the cabildo that he has a [623] great deal of property and that he therefore needs children whom he cannot have by his wife. To the mother of his natural child he gives a cow, clothing, and a pretty belt, and she then surrenders her child to the lawful wife of the father of her child. He may [554] do this several times until he has enough children. This is not permitted, however, for a poor man without possessions, it was explained to me, for "why does he need children?"

844 841 [343] At the time of menstruation and also at the birth of a child the woman stays in a special small hut (dúyat). She receives her food either from her mother, sister, or a neighbor woman from a house in which several women live. This woman at the same time cooks for the members of the family of the menstruating woman. The members of the family of the woman who is temporarily cooking receive their meals from another female member of her family. The woman who takes care of the food also fetches the wood for the fire necessary for warmth in the dúyat. Female inhabitants of farms or of field huts used for only a few months, which have no [758] dúyat, go to a neighboring or related family for this period. In [602] case the housewife becomes ill, she moves into the house of one of her sisters or female relatives, where she is nursed. The male relatives of the sick woman must then likewise go to the house of this relative to eat.

614 Besides the patrilineal nuclear families, no recognized patrilineal kin-groups /Sippen/ are known among the Paez, but all who bear the same family name feel related and may not marry, even though they are not knowingly -- this knowledge goes back only two generations -- related. Our interpreter, Victoriano Piñakuẽ, for example, may not only not marry any girls with the patronymic Piñakuẽ, but also no girls whose mothers are named Piñakuẽ. Conditions are particularly difficult among the

/185 cont./ In any
844 case, the birth, which is always regarded as very dangerous, takes
[343] place there. As a matter of principle, a midwife (ndõsoknãs) is
[759] fetched. The latter, as the name implies, is not a shaman. She has nothing to do with shamanistic functions, but is qualified only for births or external injuries, such as broken bones or flesh wounds.

The midwife may not be an old woman. She is fetched before the birth by the husband of the pregnant woman and always comes. Several times I asked whether in an emergency a man or the mother could help, but it was always said that the midwife
[465] always comes, no matter how busy she is. For her assistance she receives only her meals, unless complications arise. In this case she receives wool or natural produce as remuneration for her help.

In principle, only the midwife and the woman in labor are in the dúyat. The latter is in a squatting position. With her hands she holds onto a belt that is slung around the roof beam of the dúyat. If there is no belt, the husband may also be present, and he then embraces his wife from behind and holds her in such a way that she is likewise in a squatting position. The midwife
845 receives the child. If its position is not normal, for example, in
844 case of a breech position of the child, she turns the child so that the head lies downward. If the child is still not born, the mother must die -- as was explained to us -- for then nothing further can be done. This only rarely happens, however.

844 The midwife brings along her medicinal herbs, with which she rubs the body of the woman in labor. The newborn child is first washed with cold water and then wrapped in a piece of ruana
[412] and given to the mother. The severing of the umbilical cord is
[824] not done with the knife or the scissors, but rather, after the umbilical cord (kolwát) is tied beforehand with a homespun wool thread, with the sharp-edged cane of a type of reed. The father may see his child immediately after birth; the mother, however, stays with the child approximately two weeks longer in the dúyat. The afterbirth (duyáha), together with the umbilical cord, is buried near the menstruation house. The father digs the hole for this
[856] purpose, and the mother throws both into it. The hole must not be too shallow, for otherwise the dogs would dig them out, but not too deep either, for then the child would not get its teeth until very late and only with great difficulty.

/185 cont./

844 until very late and only with great difficulty. The proper depth is supposed to be about 30 centimeters.

846 851 608 [797] [551] Four to six days after birth and after the first bath, the father or one of the godparents brings the child to the sacristan of the village or /186/ to the women missionaries, in order to have it christened with water and given the name of the Christian saint of the christening day. Every child has only one given name and the Paez surname of its father. The baptism by the priest with oil takes place later on a suitable occasion, in the presence of the godparents, and is followed by an eating and drinking bout. The [783] [756] mother also takes part in this, after she has left the dûyat and has washed herself, her child, and her clothes and has been purified by the shaman.

861 The rearing of the children is in the hands of the parents, who teach them the necessary accomplishments of life quite as a matter of course and almost in play. Disobedient children are also beaten, however, and, to be sure, usually if the son has no real desire to help his father with the field work. In punishing, the fathers are generally stricter than the mothers and on occasion beat them with leather straps all over their bodies. The boxing [461] of ears is also to be seen. If a young man proves to be lazy in later life, the father is blamed because he did not properly ad- 848 monish his son to work. Illegitimate sons, who lack the strict hand of a father, are said to turn out badly in many cases, though as such they are very popular. Since they do not know their father, they are not obliged to work in his field. They are all the more [426] in demand as helpers in the fields of other families. When they [431] are older, they may borrow land and establish a family. Usually they even receive the land as a present. Thus, they need not 848 starve by any means. Illegitimate daughters are in a more unfavor- 562 able position, for their help is not needed for the most part, and their mother does not have a household of her own. Nevertheless [583] their marriage prospects are not unfavorable, since a girl does not [581] have a dowry, but is married only on the basis of her personal qualities.

/271 cont./

753 caused by the spirits ec̆, tũs, or gĕlyómp, or general emanations
783 of impurity, of "pest" (uwē). Such reasons for catching pest, and
[754] thereby being afflicted with sickness, result largely from neglecting
[764] the prescribed shamanistic purifications. These must take place after a burial or when someone has merely seen a funeral procession or entered a house in which there is a corpse. The prohibitions
753 783 surrounding a woman giving birth or menstruating are just as strict.
841 If she does not retire to the menstruation hut at the proper time,
[844] if she cohabits during these days or neglects to take the subsequent bath after menstruation and birth, the consequences are equally
[264] grave. Pest befalls a man if he accepts food from a menstruating
753 woman. The same consequences befall the one who in housebuild-
783 ing or during the first harvest does not have the proper ceremonies
756 performed by the shaman.
342

Most people die as the result of the evil influence of the
754 nyic, the evil sorcerers. The latter -- it is firmly believed --
783 are able to kill individual persons as well as to send pest to entire
761 villages. Their power of evil is regarded as almost unlimited. Besides being bewitched by a nyic, there are three other possibili-
753 ties for a person to become ill or to die. These causes are
761 gĕlyómp, tũs, and ec̆. All three are very complex conceptions
776 and may be translated roughly as "mountain spirit," "rainbow," and "firefly," respectively, although the Paez conception and the
[756] translation are not completely identical. The teyu knows the cause of the illness immediately from his signs, the rest of the people, however, usually only after the death of the sick person. And, to be sure, one recognizes the tũs as the cause of illness by the fact /272/ that the corpse lies there with a bent limb (arm or leg), whereas in the case of ec as the cause of death, blood flows from the mouth or nose. It is also possible that both together, tũs and ec̆, might bring death to the person, for example, if the person lies there bent and blood flows from the mouth or nose.

776 The gĕlyómp spirit lives chiefly in the mountains, but also in the valley, on the banks of brooks or rivers. He likes to lead wanderers astray in the mountains by making noise and screaming up there; at night one hears his screams -- like those of a human

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

172 containing, as a rule, gold objects and pieces of superior pottery.
361 We observed many of these "planos de Indios" on the road between Corinto and Tacueyó, their situation corresponding ex-

172
212

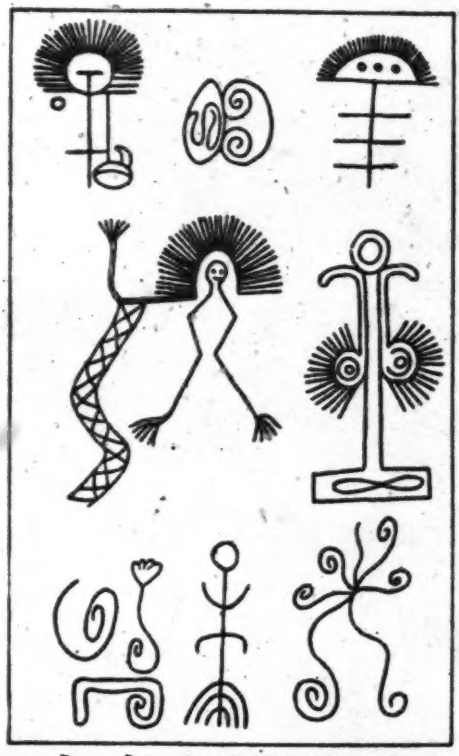

FIG. 1. — Pictographs on the "Piedra de los Sacrificios."

172 actly with what we know of the present habits of isolation of
361 the Paez Indians. The number of graves at each site does not
[844 however seem to agree with the former custom of these Indians
768] of abandoning a house as soon as a birth or a death had taken place in it.

As a very good example of the altitude at which the former

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

marriage bonds were not definitely made until experiment indicated the fecundity of the woman, and that the union was dissolved at the will of the husband if the wife proved to be barren. The same authority informs us that the wife had to give her husband the necessary clothing, while the husband provided food for the family.

A custom mentioned by Castillo was that during menses the women spent the time sitting in small huts expressly built for that purpose, for fear of contaminating the common dwelling and of bringing disease and death to its occupants.

Rodriguez relates another custom in connection with childbirth and death: ". . . y siempre que pare la mujer, ó que muere alguno de su familia, desamparan la casa, dexando en ella al difunto con cantidad de bastimento y de la chicha, brebage, que beben: y á las casas donde parió la mujer, las dejan con las inmundicias de el parto, y acabadas de nacer las criaturas, las laban, y se vañan sus madres, poniendose en viaje á buscar nuevo paraje para su habitacion, que siempre procuran sea en parte muy fragosa, por no ser visitados."

These details are confirmed by Castillo and were probably still observed in his time. As to what is done at present, and regarding the family organization in general, it is very difficult to obtain reliable information. The Indians are very jealous of their women, do not tolerate in them any intercourse with strangers, and become instantly distrustful when questioned about family matters.

With reference to death, Castillo differs from Rodriguez in that he states that a dying person was taken from the house, so that he did not actually die in it, and that the dwelling was destroyed by fire. He does not mention the custom of leaving food near the corpse, but states that the body was buried and a fence built around the grave.

Diseases

No diseases came under my observation during my stay at Huila and Tacueyó, and the Indians rather impressed me as being a healthy people. But if their vocabulary affords suffi-

262 /351 cont./
[234] settlement and when they are dragging down /352/ the timber;
[237] the milk is not used, except in Mosoco, where we have seen
[534] that it is really consumed.
[342]

The Calderunos say that sheep are eaten frequently in the
[231] temperate regions such as Avirama and San Andrés, but few are consumed in Calderas; some say that sheep give wool for clothing, "Why eat them, when they provide ponchos," and others state that to eat mutton brings bad luck, because it would be like eating one's papa.

262 When there are visits by "elders" such as compadres, older
574 brothers, fathers-in-law, or own fathers, they are entertained ("cuida") with dishes different from the ordinary ones, based essentially around barnyard fowl and eggs. If there is meat, a large piece is cooked. The compadres, in turn, bring as a gift griddle-cakes (about 15), eggs (about 10), and frequently chickens.

262 There is no special diet for children; they eat exactly the
846 same as adults. There are differences of diet according to sex only when the woman has just given birth. Then, she is given ground maize, arracacha, manioc, ripe plantain, laying hens ("these
[261] are nice and fat"), and mutton. The mejicano is proscribed for them, because it brings cold into the stomach and gives much pain; onions, because they cause a stomach ailment and rot the in-
● [844] testines; pork and the frijol bueno for the same reason. Peppers are also taboo for parturient women.

262 For hard labor, it is regarded as good to eat mote, with
263 cabbage, frijol bueno, and well salted, because it gives strength for the daily activities; if one eats the same thing (" a good dish"), but without salt, they say that one is already hungry by the middle of the day.

262 Foods regarded as aphrodisiacs are "sango," prepared with
832 finely ground and sifted maize, and raw eggs.

261 Of the foods that they eat, they believe that chicha and water are transformed into blood, and the maize, potatoes, frijoles, and arracacha into flesh.

To gain weight, they believe that it is necessary to eat and not to work, rather than to follow a special diet.

7:Hernández de Alba E-5 (no date) 1948 SC15 Paez SC15
Moguex

The *Páez* family is completely under the authority of the father, whose wife and children obey him implicitly and may be punished by him. Nonetheless, the father must obtain his wife's permission to sell or exchange goods she produced, such as bags for coca, sashes, etc. Precise etiquette is maintained between fathers and godfathers (compadres). Whenever a man meets his father or his godfather, he must kneel to receive his blessing. The fathers and godfathers must embrace whenever they meet. In one case a young man was the godfather of his father's new son by another wife, so that in meeting his father the young man had to kneel bareheaded, and then stand with his hat on and embrace his father as a godparent. The father did not call him "son" but "compadre."

LIFE CYCLE

Childbirth.—A very old custom among these peoples is that at childbirth the mother should retire to a special house or go to the mountains. If she was delivered in the home, she and the baby were bathed, and then the family left the hut and built a new one elsewhere.

Today both the *Moguez* and *Páez* have a special hut for childbirth. The day after the child is born, the mother is placed in a hole up to her head and bathed with an infusion of leaves of "moquita," after which she washes the clothes and objects worn during delivery. She then returns to work and lives again at home. In the special hut, a *Páez* woman is assisted in childbirth by another woman, or, as a last resort, by her husband, who must bathe immediately afterward. Two days later, the mother circumcises her son or destroys the virginity of her daughter. Four or five days after the birth and after the first bath, the father takes the child to the sacristan of the community for baptism with water, and then returns it to the mother. The afterbirth must be buried or burned at the place of the birth. About 15 days later, the mother takes a bath and washes her child and her clothes and objects, and returns home. Later, the child is baptized with oil in the church by the priest with the godparents present. This is an occasion for general dancing and drunkenness.

Puberty.—At puberty a girl was formerly taken by her parents to a hill, placed in a hole, and bathed. Each Indian then took her a gift. Pittier de Fábrega (1907) notes that at a later period a girl's puberty was celebrated with the "Itsa-kó" dance, the girl, bathed with chicha, remaining in the hole. Today, a woman must retire during her menstrual periods to a special hut, where other women bring her food and build a fire to warm her. Afterward, she bathes, washes her clothes and objects, and then returns home.

Men, until recently, underwent a sort of initiation, in which they were taken to the shores of the sacred lagoon of Juan Tama or to the